



عشرون طريقة للرياء

# 20 Ways to Show Off

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E-BOOK

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, All-Merciful, Most Merciful

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## INTRODUCTION

Praise be to Allâh; we praise Him, seek His forgiveness, and turn to Him in repentance. We seek refuge with Him from the evils of our souls and the evils of our deeds. Whomever Allâh guides, none can misguide, and whomever Allâh leads astray, none can guide. I bear witness that there is no god but Allâh alone without partner, and I bear witness that Muhammad is His servant and Messenger.

Allâh created the human being and exalted him above all other creatures. First of all, He gave him the most perfect physical form. Allâh says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِي

***"We created man in the finest mould."*** [Sûrah al-Tîn (95):4]

Nothing in Creation comes close to the human being in the perfection and harmony of its form and the excellence of the parts of its body.

Then Allâh exalted the human being with something far greater, something that clearly sets him apart from all other things in existence. He graced him with the gift of reason and the honour of being directly accountable to his Lord. Hence, Allâh speaks to us directly in the Qur'ân, saying: *"O man!"* Allâh is not addressing merely our bodies, but our minds and souls. This is why a person who is insane is not held accountable in Islamic Law. The Prophet (peace be upon him) said: ***"The pen has been lifted from three: a sleeping person until he awakens, a small child until he matures, and an insane person until he comes to his senses."***<sup>1</sup>

It is clear to all sensible people that the gifts of reason and true humanity, and the honour of direct accountability before Allâh are the greatest blessings that Allâh has bestowed upon mankind. Allâh, from above the seven heavens, calls out to us and addresses us directly. Surpassing all of these honours is the fact that Allâh chose His Messengers from our kind. Allâh says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

***"Allâh showed great kindness to the muminûn when He sent a Messenger to them from among themselves."*** [Sûrah Âl `Imrân (3):164]

The greatest honour that Allâh has conferred upon humanity is our direct accountability to Him, and the highest expression of this accountability is to worship Allâh with true sincerity and devotion. Therefore, we shall discuss in this short treatise a great threat to that sincerity. This threat is the human tendency to show off.

Our discussion will be divided into two chapters:

- **The first chapter** will discuss inward and outward aspects of worship.
- **The second chapter** will discuss the problem of showing off and investigate twenty ways that this ignoble quality can creep up on a person.

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<sup>1</sup> Musnad Ahmad (24173, 24182, 24590). Sunan Abû Dâwûd (4398). Sunan al-Nasâ'î (3432). Ibn Mâjah (2041). These narrations are all from `Â'ishah, and there are other chains of transmission from other Companions. The hadîth is authentic (sahîh).

I ask Allâh to bless us to be able to avoid this problem and save us from our tendency to show off. I ask Him to make this short treatise beneficial to the people. Truly Allâh is All-Hearing, All-Seeing.

## CHAPTER ONE

### Inward and Outward Aspects of Worship

Allâh created the human being, His most noble creation, to worship Him. Allâh says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

***"I only created jinn and man to worship Me."*** [Sûrah al-Dhâriyât (51):56]

Worship is any lawful activity by which a person seeks Allâh's pleasure. It may be an act of formal worship that is only done for Allâh's sake and never for worldly gain, like the prescribed prayers, the fast, payment of alms, or the pilgrimage. It may also be a lawful, mundane act like engaging in business, agriculture, manufacture, study, or employment, if such an activity is pursued sincerely, honourably, in the best manner, and with the hope of attaining Allâh's pleasure. In this way, the most mundane acts can earn Allâh's reward.

The Prophet (peace be upon him) said: ***"There is the reward of giving charity when you approach your wives."*** The Companions were startled by this and said: "O Messenger of Allâh! When one of us fulfils his desires, he receives a reward for it?" The Prophet (peace be upon him) replied: ***"Can you see that if you approached a woman in a forbidden manner, you would be punished for it? Likewise, when you approach your wife in a lawful manner, you receive a reward for it."***<sup>2</sup>

#### a) Outward Aspects of Worship

Every limb of the body has some act of worship to perform. Let us take the eyes as an example. The eyes worship Allâh by looking at what they are commanded to look at. Allâh says:

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

***"Have they not looked into the dominions of the heavens and the earth."*** [Sûrah al-A'râf (7):185]

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

***"Say: 'Travel about the earth and see the final fate of the deniers.'"*** [Sûrah al-An`âm (6): 11]

Using the gift of sight can be an act of worship. It is worship to look upon the Creation of Allâh and marvel at its perfection. It is worship to use one's eyes to read and acquire knowledge.

The ears also have their designated acts of worship. They are used to listen to what pleases Allâh, like the recitation of the Qur'ân, the remembrance of His name, and the acquisition of knowledge. This is why Allâh says:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

***"Hearing, sight and hearts will all be questioned."*** [Sûrah al-Isrâ' (17): 36]

The Prophet (peace be upon him) has told us that Allâh says: ***"My servant continues to come closer to me with voluntary acts of worship until I love him, and if I love him, I become his"***

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<sup>2</sup> Sahîh Muslim (1006), from the hadîth of Abû Dhar.

**hearing by which he hears, and his sight by which he sees.**"<sup>3</sup> – meaning that he hears and sees only what is pleasing to Allâh.

The hands have their worship to do as well. They give in charity and engage in numerous good works. They are used for the prevention of evil. The Prophet (peace be upon him) said: **"Whoever amongst you sees something wrong being done, he should change it with his hands. If he cannot do that, then with his tongue. If he cannot do that, then at least in his heart and this is the weakest of faith."**<sup>4</sup>

Greeting ones brethren and shaking hands with them is worship, since this wipes away sins and purifies the heart.

The same can be said for all physical exertions made for the sake of Allâh, like fighting to defend the faith against the enemies of Islâm.

A believing woman is no different than a man in this respect. Her acts of worship are by her own hands. We can add to what we have already mentioned her taking care of her children and all the work that she does in the home. This also falls under obedience to Allâh and is a means of attaining nearness to Him as well as a way of pleasing her husband.

Even the feet have their share of worship designated to them. With them, the worshipper walks to the daily prayers at the mosque and the Friday prayer. Allâh says:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَاهُمْ

**"We bring the dead to life and We record what they send ahead and what they leave behind."** [Sûrah Yâ-Sîn (36):12]

When the tribe of Banû Salamah wished to relocate in order to be closer to the Mosque, the Prophet (peace be upon him) told them to stay at their present homes, explaining to them that every step they take while walking to the mosque is recorded with Allâh, saying: **"Your homes record the traces you leave behind."**<sup>5</sup>

And Allâh describes in the Qur'ân how this recording takes place,

فِي كِتَابٍ طَلَّىٰ يَظِلُّ رَبِّي وَلَا يَنْسَىٰ

**"...in a Book. My Lord does not misplace nor does He forget."** [Sûrah Tâ Hâ (20):52]

Allâh also says:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا

**"It is He who made the Earth traversable, so walk through its tracts."** [Sûrah al-Mulk (78): 15]

Traversing the Earth to ponder over the lessons to be found therein is worship which the feet can engage in.

Just as the devotions of the limbs are mentioned, so are their sins. The sin of the eyes is for them to gaze upon forbidden things. The sin of the ears is for them to listen to backbiting, slander,

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<sup>3</sup> Sahîh al-Bukhârî (6502).

<sup>4</sup> Sahîh Muslim (49).

<sup>5</sup> Sahîh Muslim (665).

calumny, curses, music, and whatever else displeases Allâh. The sin of the tongue is for it to utter lies, to backbite, slander, and curse, and to ridicule the believers. The sin of the hands is for them to steal, abuse others, and transgress against the Muslims. The sin of the feet is for them to walk towards sin, whether it is in the home, the marketplace, or a foreign land. All of these are sins of the limbs.

Look how Ma`n bin `Aws boasts in verse how he has safeguarded his limbs from sin, neither stretching his hands toward sin, nor letting his feet carry him towards disobeying Allâh:

*Upon your life! I never stretched my hand towards a dubious affair,  
Nor have my feet ever carried me towards denigration.*

*Neither has my hearing nor my sight guided me there,  
Nor have my thoughts or ideas brought me hither.*

*I know that no affliction has ever befallen me  
That has not afflicted a young man in times gone by.*

The tongue is one of the greatest appendages possessed by the human being, since its devotions include such noble activities as the remembrance and praise of Allâh, the recitation of the Qur`ân, enjoining what is right, and forbidding what is wrong. From all of this, we can see why the formal prayers are one of the greatest forms of worship, since these prayers require devotions from every limb of the body. The eyes engage in worship by fixing their gaze upon the spot where the forehead will be placed during prostration.

The ears engage in worship during prayer by listening to the recitation of the imâm with silent concentration. Allâh says:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

***“When the Qur`an is recited listen to it and be quiet so that hopefully you will gain mercy.”***  
[Sûrah al-A`râf (7):204]

The Prophet (peace be upon him) said: ***“When the imam is reciting, listen to him quietly.”***<sup>6</sup>

The arms and legs engage in worship when the person engaged in prayer stands, bows, prostrates, and sits. The tongue engages in worship by remembering and glorifying Allâh and by reciting the Qur`ân.

In this way the whole body humbles itself before Allâh and engages in His worship, making prayer one of the greatest forms of worship.

It is therefore, remarkable, that in spite of the tremendous virtues of prayer, Allâh has directed the following threat to some of the people who pray when He says:

فَوَيْلٌ لِلْمُصَلِّينَ، الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ، الَّذِينَ هُمْ يُرَآءُونَ ، وَيَمْنَعُونَ الْمَاعُونَ

***“So woe to those who do salât, and are forgetful of their salât; those who show off and deny help to others.”*** [Sûrah al-Mâ`ûn (107) 4-7]

This lets us know that what matters is not merely the outward motions of prayer, since the people that are being addressed by these verses are described as people who perform their prayers. Though they pray, they are threatened with woe, meaning that they will face punishment in the Hereafter. This is because they only performed the prayers with their bodies

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<sup>6</sup> Sahîh Muslim (404).



while their hearts were devoid of humility and devotion. Their bodies were lined up in the mosques in the ranks of the worshippers. Their faces were turned towards Mecca. Their hearts, however, were directed towards something else, longing only to achieve the praise of men and win their trust or to attain some other worldly benefit. Allâh describes the same people in the following words:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

***“When they get up to pray, they get up lazily, showing off to people, and only remembering Allâh a very little.”*** [Sûrah al-Nisâ’ (4):142]

## **b) Inward Aspects of Worship**

We now turn our intention to the greater, more important facets of worship, the internal ones – the devotions of the heart and of the inner self. Allâh says:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

***“So set your face firmly towards the Dîn, as a pure natural believer.”*** [Sûrah al-Rûm (30): 30]

To direct oneself to Allâh, to rely on Him alone, and to seek His countenance through one’s deeds is the greatest form of worship there is. It is what purifies and beautifies the heart. It is accomplished through the love of Allâh and constant awareness of Him. This is the distinction that the believers have over the sinners and the hypocrites.

Just like a person takes care of his outward appearance, wears nice clothes, and worries about public tastes in his manner of grooming, he should also take care to beautify his inner being. And just as he would hate to go out in public in a dishevelled state, he should also be aware that the corruption of his inner being is far more odious.

A poet once said:

*A man will not with his tasteful attire endear himself to the one he has wronged  
Any more than a cadaver is enamoured of the finery of his burial clothes.*

A beautiful funeral dressing is of no benefit to the deceased. Likewise, a person who possesses an evil, envious, hateful nature does not get any benefit from his good outward gestures. This is the lot of the hypocrite.

A poet writes:

*O servant of the flesh! How wretched you grow from your service.  
How you have wearied yourself in your fruitless labours.*

*Turn to your soul and labour to perfect its virtues,  
For you are by virtue of your soul, not your flesh, a man.*

A person does not become a true and noble human being by virtue of physical strength. If this were the case, then many a beast of burden or beast of prey would attain the highest nobility and most sublime humanity. This is why the bodies of men and women are not the measure of their worth.

Inspired by this fact, a poet writes:

*You regard a man emaciated and scorn him,  
While in his garments is the epithet of a lion.*

*You are impressed by the well groomed man and test his mettle,  
Only to be disappointed by this man of impeccable appearance.*

*The camel is of great size, but without any ken,  
So his great bulk ultimately avails you not.*

*The puniest of birds has the largest number of chicks,  
While the she falcon scarcely has any chicks at all.*

Size and quantity are not all that matters, nor is a good outward show. What matters most is the heart. If the heart is pure, the body follows, but if the heart is rotten, the whole body is corrupted. The most pious Muslim, Abû Bakr, was a lightweight, slender man, but in spite of that, if his faith was to be weighed against the combined faith of all the Muslims, his faith would weigh more.

Then there was `Abd Allâh bin Mas`ûd who was one of the dearest people to the Allâh. The Companion Hudhayfah bin al-Yamân said: ***“Those among the Companions whose knowledge is not easily prone to error all knew that Ibn Mas`ûd was the closest and dearest of them to Allâh.”***<sup>7</sup> Now, Ibn Mas`ûd was extremely slight of build, actually puny, and his shins were very skinny. He was so small that the wind would cause him to sway to and fro. The Companion Zur bin Hubaysh relates that Ibn Mas`ûd was harvesting branches from an arâk tree when the wind came up and caused his whole body to turn. People began to laugh at him, and Allâh’s Messenger (peace be upon him) asked: ***“What are you laughing at?”*** They replied that they were laughing at his skinny legs. To this the Prophet (peace be upon him) said: ***“I swear by the One who possesses my soul! Those two legs are weightier in the Balance of the Hereafter than Mount Uhud.”***<sup>8</sup>

Just as there are people who play careful attention to their appearances but are neglectful of their inner selves, there are those who keep up a good image by doing supposedly pious acts conspicuously and are careful never to slip out of fear of public recrimination. Any slip would ruin their reputation, because their status is built upon their being good imams, scholars, or Islamic workers. For this reason they are scrupulous in maintaining their outwardly good conduct, not out of any real desire to follow the Sunnah or obey Allâh. Their hearts are full of the love of this world and the love of fame. They are so concerned about their status and their reputation that they have no time to think about the Hereafter and how they should prepare for it. They have no time to think about the problems afflicting the Muslims and how to solve them. They do not think about calling others to Islâm. Their hearts are devoid of the love of Allâh and the love of his devoted worshippers. They also feel no fear of Allâh. They do not hope for his reward. Their hearts, which are the receptacles of love, hate, hope, anger, joy, and sorrow, are not focused on the worship of Allah at all.

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<sup>7</sup> Sahîh al-Bukhârî (3762). Sunan al-Tirmidhî (3806). The wording here is that of al-Tirmidhî.

<sup>8</sup> Musnad Ahmad (3991). Sunan Abû Ya`lâ (5310). Mu`jam al-Tabarânî (8452).

Allâh describes the unbelievers in the following way:

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَلَهُمْ

***“That is because they followed what angers Allâh and hated what is pleasing to Him. So He made their actions come to nothing.”*** [Sûrah Muhammad (49): 28]

We should see how the heart is the crux of all matters. So what is the value of outwardly good works that are hated by the heart of the one who performs them? What is the state of a person who abstains from some sinful deed while loving it in his heart and feeling joy when someone else commits it? Such a person will almost invariably fall into the sin sooner or later.

Such a person who loves what Allâh hates and hates what Allâh loves will without doubt act upon what is in his heart. The love or fear that he has harbours in his heart for some created thing – the fear that he has of men, of sickness, of poverty, of death, or of the rulers and the desire that he has for worldly gain, for prestige, or for a position – will ultimately guide his hands just as a king guides his subjects. His actions will obey the directions of his heart. This is why the Prophet (peace be upon him) said: ***“In the body is a piece of flesh that if it is healthy, the whole body is healthy, and if it is corrupted, the whole body becomes corrupted. It is the heart.”***<sup>9</sup>

The heart dictates and the limbs obey. This is why Allâh has made salvation in the Hereafter dependent upon the sanctity of the heart. Allâh says:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ، إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

***“The Day when neither wealth nor sons will be of any use – except to those who come to Allâh with sound and flawless hearts.”*** [Sûrah al-Shu`arâ’ (26): 88-89]

So the one who brings to Allâh a sound heart will find benefit in his wealth, his children, and his deeds, for his limbs would have already availed him. As for the one who comes to Allâh with a heart that is dead or sick, he will find no benefit in anything else.

A person whose heart is devoid of the love and fear of Allâh, a heart which has no affection for pious people and no love for righteous deeds, is to Allâh a person who has no heart, even if the lump of flesh can be found in his chest. Allâh says:

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ

***“The living and dead are not the same.”*** [Sûrah Fâtir (35): 22]

The comparison here is between a believer and an unbeliever or between a pious person and a sinner. Allâh says:

أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَتَّئِلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا

***“Is someone who was dead and whom We brought to life, supplying him with a light by which to walk among people, the same as someone who is in utter darkness, unable to emerge from it?”*** [Sûrah al-An`âm (6): 122]

The Prophet (peace be upon him) said: ***“The likeness of two people, one who remembers his Lord and one who does not, is that of the living and the dead.”***<sup>10</sup>

<sup>9</sup> Sahîh al-Bukhârî (52). Sahîh Muslim (1599).

<sup>10</sup> Sahîh al-Bukhârî (6407). Sahîh Muslim (779).

Allâh says:

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ

***“There is a reminder in that for anyone who has a heart.”*** [Sûrah Qâf (50): 37]

All of this confirms a great truth that we must pay attention to: that the purity of the heart and sincerity of purpose is the basis upon which all of a person's works must rest. If the heart becomes corrupted, good deeds are of no avail. When a person's intention is no good, nobility of purpose is lost and the person swerves from what is right. When the Prophet (peace be upon him) said: ***“Actions are but by intentions”***, he was talking about all actions. The acceptability of any outward action is contingent on the intention behind it, as the Prophet (peace be upon him) said: ***“...and every person will have only what he intended.”***<sup>11</sup> Actions of the heart, however, are a different matter. The heart's deeds such as fear, hope, and love, differ from outward actions, in that they, being unseen by others, are not subject to the risk of being for show. They either happen for the sake of Allâh or they do not happen at all. One of the distinguishing features of the actions of the heart is that they can be cause for rewarded even if the person possessing them does not perform any outward act.

When the Prophet (peace be upon him) was approaching Madînah on his return from the Battle of Tabûk, he said to his Companions: ***“In Madînah there are some people who did not travel nor did they even cross a valley, but they were with you.”*** His Companions asked him: “O Messenger of Allah! While they were in Madînah?” He replied: ***“Yes, while they were in Madînah and were prevented by circumstances.”***<sup>12</sup>

This idea was expressed by a poet who wrote:

*O you who travelled to the Ancient House! It is thus,  
That you went in body while we went in spirit.*

*We were prevented by hardships we had to endure,  
And thus we are like the ones who went forward.*

The Prophet (peace be upon him) mentioned that there will be people who will enter Paradise who did not do good works because they were prevented from doing so. Abû Hurayrah used to ask his peers to tell him about a man who went to Paradise after never having prayed a day in his life. When they could not answer, he would mention to them al-Usayrim from the tribe of Banû `Abd al-Ashhal.<sup>13</sup>

Al-Usayrim was a man who refused to accept Islâm when the rest of his people did so. On the day of the Battle of Uhud, he came to accept Islâm. Then he picked up his sword and went out to join the battle along with his people. He fought until he was mortally wounded. After the battle, when the tribe of Banû `Abd al-Ashhal began looking for their dead, they found al-Usayrim on the verge of death. They were surprised because they had left him behind.

They asked him: “What brought you here, your love for your people or a desire for Islâm?” He replied: “My desire for Islâm brought me here. I believe in Allâh and his Messenger so I accepted Islam. Then I picked up my sword and went forward with Allâh's Messenger and fought until I

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<sup>11</sup> Sahîh al-Bukhârî (1). Sahîh Muslim (1907), from the hadîth of `Umar bin al-Khattâb.

<sup>12</sup> Sahîh al-Bukhârî (4423).

<sup>13</sup> Musnad Ahmad (23634).

came to this.” He died shortly thereafter. They mentioned this to Allâh’s Messenger (peace be upon him) who said: **“He is among the inhabitants of Paradise.”**<sup>14</sup>

### **c) Showing Off as a Way of Destroying One’s Deeds**

A person can receive great rewards from Allâh on account of his good intentions alone, even if he is prevented from carrying out the intended deed. On the other hand, the deeds that he performs can become bereft of blessings if they are not accompanied by a good intention. Such deeds can actually be sinful.

There are many hadîth that warn us against destroying our good deeds. One of the most serious causes of our deeds going to waste is that of showing off.

The Prophet (peace be upon him) relates to us that Allâh will say: **“Go to those who used to show off in the world and see if they found their reward.”**<sup>15</sup>

He also relates that Allâh says: **“I am in no need of partners. Whoever does a deed for the sake of others as well as me, I leave his deed for those others.”**<sup>16</sup>

The Prophet (peace be upon him) said: **“A man will be brought forward on the Day of Resurrection and thrown into the Fire. His entrails will come forth from his throat and he will hang from them going around like a donkey goes around a mill. The inhabitants of the Fire will gather around him and ask: ‘What is with you? Didn’t you used to enjoin what is right and forbid what is wrong?’ He will reply: ‘Yes, I used to enjoin what is right but not do those things myself, and I used to forbid what is wrong but not refrain from them myself.’”**<sup>17</sup>

Some people might get the idea that this man was punished because he enjoined what is right and forbade what is wrong while he was had many shortcomings in his own deeds. This is a big mistake, because the task of enjoining what is right and forbidding what is wrong is worthy of reward in and of itself as long as the person engaged in it is sincere and has the right intention. This man was being punished because he did the very evil deeds he forbade others from doing and he abandoned the very duties he called others towards. He was merely beautifying his outward conduct while his inner being remained corrupt. His punishment was for his sins, not because he enjoined what is right and forbade what is wrong.

As for the verse:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

**“Do you order people to devoutness and forget yourselves, when you recite the Book? Will you not use your intellect?”** [Sûrah al-Baqarah (2): 44], it means that Allâh rebukes them and punishes them because they turn away from the truth though they know it full well. This makes them different from those who are ignorant of the truth, who if they come to know it would most likely follow it. Therefore, we should know that enjoining what is right is something we

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<sup>14</sup> Al-Haythamî, Majma` al-Zawâ'id (9/362). Al-Haythamî states that all of its narrators are trustworthy (thiqât).

<sup>15</sup> Musnad Ahmad (23119, 27442).

<sup>16</sup> Sahîh Muslim (2985).

<sup>17</sup> Sahîh Muslim (2989).

owe to the people, even if we fail to do what is right ourselves. The same goes for forbidding what is wrong. A poet once said:

*If no sinner exhorts others to righteousness,  
Then who will exhort the sinners after Muhammad?*

No one after Allâh's Messenger (peace be upon him) is divinely protected from committing sins. It is, however, the duty upon every person to do the following four things:

- 1) Do what is right.
- 2) Enjoin others to what is right.
- 3) Abstain from what is wrong.
- 4) Forbid what is wrong.

Failure to perform one of these four duties does give us the right to neglect any of the others. Therefore, someone who commits a sin still has the duty to call others to avoid it. Showing off in words and deeds is a sickness that can get a person thrown into the Hellfire. That person on the outside appears to be righteous. His concern for what others think of him earns him the reward of their high esteem but not the pleasure of Allâh. The praise of the people is sufficient for him.

This is the type of hypocrisy that the earliest Muslims were afraid of falling into. Al-Hasan al-Basrî said, speaking about the tendency to show off: "I swear by Him in whose hand is my soul. No one feels safe from it except for a hypocrite and no one fears it except for a believer." They were afraid that it would creep unnoticed into their deeds as Allâh says:

أَنْ تَحْبِطَ أَعْمَلُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

***"...lest your actions should come to nothing without your realising it."*** [Sûrah al-Hujurât (49):2]<sup>18</sup>

Al-Bukhârî placed in his Sahîh a chapter entitled: "A person being afraid that his deeds will become vain while not perceiving it." In this chapter, he mentions a hadîth related by Anas bin Mâlik that Allâh's Messenger (peace be upon him) inquired of the whereabouts of Thâbit bin Qays. A man said he would go and find out about him. The man found Thâbit sitting in his house with his head hanging down. The man asked: "What is the matter with you?" Thâbit replied: "It is very bad. A person used to raise his voice above the voice of the Prophet (peace be upon him) so his deeds have become vain and he is now one of the people of the Fire." The man returned to the Prophet (peace be upon him) and informed him of what Thâbit had said. The Prophet (peace be upon him) said to the man: ***"Go back to him and say to him: 'You are not from the people of the Fire but from the People of Paradise.'"***<sup>19</sup>

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<sup>18</sup> The entire verse reads:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبِطَ أَعْمَلُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

***"You who have îmân! do not raise your voices above the voice of the Prophet and do not be as loud when speaking to him as you are when speaking to one another, lest your actions should come to nothing without your realising it."***

<sup>19</sup> Sahîh al-Bukhârî (3613). Sahîh Muslim (119).

## CHAPTER TWO

### 20 Ways to Show Off

Since the tendency to show off is so dangerous, we must be very wary of it and know its causes and the ways that it can come about. With this in mind, we will discuss twenty different ways that this tendency to show off can manifest itself.

#### 1. Publicizing one's good deeds:

Some people go around intentionally talking about the things they have done, boasting about their virtues. They cannot sit with others without saying: "I did this and I did that – I spent so much in charity." Sometimes they can be a bit more subtle, like saying: "Actually, I cannot stay up in prayer at night more than two hours" or: "Unfortunately, I cannot cope with fasting every day, so I must suffice with fasting on Mondays and Thursdays." In this way, they want to show others just how much they are praying and fasting.

They only publicize their good works and make sure to perform them in front of others in order to earn the people's praise. This is why it is preferable for most acts of worship to be done in private. The Prophet (peace be upon him) said: ***"O people! Pray in your homes, for truly the best prayers are those that a person prays are at home, with the exception of the prescribed prayers."***<sup>20</sup> It is, therefore, preferable for voluntary prayers to be made in the privacy of one's own home. This protects the worshiper from the whispers of Satan and makes certain that the prayers are not being performed for show. It also prevents the home from becoming like a graveyard where no prayers are made. A further benefit of praying at home is that it impresses the children of the house with the importance of prayer. However, voluntary prayers that are supposed to be made in congregation are an exception to this rule, like the eclipse prayers, the prayer for rain, the Tarâwîh prayer, and the two 'Îd prayers (if we deem the 'Îd prayers to be voluntary).

The same goes for charity. Allâh says:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ

***"If you make your sadaqa public, that is good. But if you conceal it and give it to the poor, that is better for you."*** [Sûrah al-Baqarah (2): 271]

A person should always give charity in secret and not give it publicly unless he can make sure not to fall into showing off and sees that making it public will bring about some greater good. Sometimes public charity can encourage others by example. In the case of spending on the war effort, it can make the enemy cower.

Some people do charitable works publicly to get their names printed in the papers or to receive official recognition for their works. If the intention of such individuals is to garner more public support for the charitable efforts in question, then it is good. Otherwise, it is merely showing off. The Prophet (peace be upon him) said: ***"Actions are but by intentions, and every person will only get what he intended."***<sup>21</sup>

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<sup>20</sup> Sahîh al-Bukhârî (731).

<sup>21</sup> Sahîh al-Bukhârî (1).

Allâh says:

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ، أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

***“Whether you keep your words secret or say them out loud He knows what the heart contains. Does He who created not then know? He is the All-Pervading, the All-Aware.”***  
[Sûrah al-Mulk (67): 13-14]

## 2. Making false claims:

There is a type of person who likes to boast about things he never did. He may claim that he struggled for Islâm with patience and forbearance. He may even claim to have suffered persecution and hardships in the path of Allâh. If he meets someone who does not know about his past, he goes on to tell him: “I used to do this and I used to say that...” speaking about a past more embroidered than true.

This person goes on like this in front of others in order to earn a reputation for himself. This behaviour is worse than the one we have just gotten through discussing, since it combines between two evils: showing off and lying. The Prophet (peace be upon him) said: ***“A person who claims to be given things he has never been given is a double liar.”***<sup>22</sup>

One trick is for a person to leave his own country and go to another so he can pass himself off to them as some great martyr by embroidering tales about himself.

A poet wrote:

*Claims not backed by solid proofs  
Turn their claimants into braggarts.*

Then there is the poser who wishes to pass himself off as a learned person. He claims that he spent years studying with a certain sheikh and that he was one of his nearest and dearest disciples.

I know a person who claims that he memorized the Qur’ân with its seven different styles of recitation. He would say to people: “I learned from a number of sheikhs” then go on to mention the names of the leading scholars of our time. I know this person, and I know he cannot even read the Qur’ân properly from a book, forget about his reciting it by heart or knowing different styles of recitation.

Some people, though, are more insidious than that. They speak about the scholars of our time – especially those among them who have died – as if they were his colleagues, not his teachers. They tell anecdotes about those sheikhs as if they had experienced them firsthand. By doing so, all they are trying to do is fabricate a relationship between themselves and these sheikhs that does not exist. This is a sickness of the heart that becomes only more horrendous when it afflicts those who are supposed to be people of knowledge.

## 3. Becoming a show off after having been sincere:

A person begins doing something for the sake of Allâh alone, like offering prayer, spending in charity, or glorifying Allâh in an audible voice. Then he realizes that people can see him. This makes him do even more. He prays a little longer, spends a little more, or glorifies Allâh with

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<sup>22</sup> Sahîh al-Bukhârî (5219). Sahîh Muslim (2130).



even greater eloquence. When a person finds himself in this situation, he should fight against the urge to show off. He should say what the Prophet (peace be upon him) taught Abû Bakr to say to ward it off: ***“O Allâh! I seek refuge with you from associating partners with you knowingly and I seek your forgiveness for what I do unknowingly.”***<sup>23</sup>

If the intention to show off establishes itself in his heart and he continues to increase his efforts to impress the people, then his works will fall under one of the two following outcomes:

- 1) If his deeds were of a nature that they could be divided into separate acts, then he will be rewarded for what he did for the sake of Allâh and will be sinful for what he did to show off to the people. For example, a person gives two hundred pounds in charity. The first hundred he gave sincerely for Allâh’s sake. The second hundred he gave to impress the people. He will be rewarded for the first hundred and be sinful for the second.
- 2) If his deed was of a kind that cannot be divided, like a single prayer, then his showing off nullifies the deed in its entirety.

Some people fall victim to the opposite affliction. They become so scared of showing off that they avoid performing good deeds because of it. They have jumped from the frying pan into the fire, so to speak.

True sincerity is to be concerned with Allâh and to disregard the people altogether, neither performing deeds because of them nor abstaining from deeds on their account.

This brings us to the fourth way of showing off:

#### **4. Abandoning deeds because of the people:**

Al-Fudayl bin `Iyâd had harsh words for those who abandoned performing good works because of the people. He said: “Abandoning deeds because of the people is showing off. Performing deed for their sake is polytheism. Sincerity is where Allâh protects you from both.”

Some people go to the mosque. Then when they get there and see the people there, they become afraid of showing off. They start to come to the mosque late because of this and sometimes might miss the prayer altogether. This becomes their habit. Coming to the mosque early becomes one of the most difficult things for them to do.

Some people who read or memorize the Qur’ân, when they see that others are listening to them, become afraid of showing off. They stop reading the Qur’ân. This is tragic, especially when the people who do so are among those who have memorized the Qur’ân or who teach it to others.

Abandoning one’s good deeds is a grave error. What the worshipper must do is cease to worry about created beings altogether, neither performing anything for their sake nor abstaining from anything for their sake.

One of the reasons for this behaviour is that the person who is supposed to perform a given deed has an exaggerated view of his own importance and the importance of what he is about to do. He may have to give the Friday sermon or give a small talk after prayer where he can encourage what is right and discourage what is wrong. He begins to imagine that what he is doing is some great deed and that people will start quoting his words. Maybe he thinks that what he has to say will become the talk of the town. He may become a bit impressed with

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<sup>23</sup> Al-Bukhârî, Adab al-Mufrad (716). Al-Hâkim, al-Tirmidhî, Nawâdir al-`Usûl (4/142).

himself at this point, and here is where he starts to fear showing off. He sees the only way to play it safe is not to talk and not to act.

This is one of the devil's tricks. The only way for a person to stay immune to it is to accustom himself to doing good deeds and to see those deeds as small and insignificant when he does them. He must at the same time accustom himself to not attaching any importance to what people say. He must be able to recognize his own faults and realize the shortcomings in his works. Then, when someone offers him unwelcome praise, it will not harm him in any way. It will be as the Prophet (peace be upon him) said: ***"...glad tidings being presented to the believer early."***<sup>24</sup>

## 5. Making worship noticeable in a subtle way:

A person might conceal his worship, or at least seem to be doing so, while making sure people know about it in a roundabout way. For example, a man might be busy with praising Allâh or seeking his forgiveness. He keeps his remembrances quiet, but he moves his lips in a conspicuous manner so that anyone who sees him will know that he is engaged in the remembrance of his Lord. He might even raise his voice once in a while ever so slightly to bring attention to himself. What he desires is for people to praise him for what he is doing. Actions are but by intentions, and every person will have only what he intended. Therefore, if a person inadvertently draws attention to himself, not meaning to show off, then there will be no harm. However, if he does something ever so subtle with the intention of drawing attention to himself, then he has not only showed off but made a pretence of sincerity while doing so. And Allâh says:

وَأَسِرُّوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ <sup>ۚ</sup>إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ، أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

***"Whether you keep your words secret or say them out loud He knows what the heart contains. Does He who created not then know? He is the All-Pervading, the All-Aware."***  
[Sûrah al-Mulk (67): 13-14]

A person, when food is presented to him, abstains from it and says: "Today is Thursday" as if to imply that he always fasts on Thursdays. The Prophet (peace be upon him) instructed us that when food is presented to us, we should eat it if we are not fasting, and if we are fasting, we should make a small prayer for the one who offered us.<sup>25</sup> A good prayer would be something like: "May Allâh bless you in your food and drink and in what Allâh provides for you."

## 6. Conspicuous humility:

A person might make a show of deprecating himself, stating all the time how deficient he is. He says how he does no good works and how his deeds are not enough. All he means by all this is to make a display of his humility.

Whether or not he actually believes himself deficient, he goes on in this way until Satan makes him believe that he is free from showing off, when actually Satan has been accompanying him in his absurd display all along. What is needed for a person to be balanced, neither deprecating himself for public viewing, nor praising himself.

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<sup>24</sup> Sahîh Muslim (2642).

<sup>25</sup> Sahîh Muslim (1431). Musnad Ahmad (7691).

## 7. Bringing attention to the faults of others:

Satan can approach a person by way of the faults of others. By criticizing someone else's mistake, a person implies that he is free from the same.

A man might say: "You know – God forbid! – so-and-so never gets up at night to offer prayers!"  
Translation: "I pray at night."

"I never saw such-and-such fast a day in his life." Translation: "I fast a lot."

"What's-his-name never gives in charity, though he has much more money than I have."  
Translation: "I am not like him. I give in charity."

If this person had any sense, he would say as a poet once said:

*Because of myself I weep, not because of others,  
For myself, from myself. Bother the people!*

Or maybe he should say as al-Shâfi`î said:

*Let not your tongue mention the shame of another,  
For you yourself are covered in shame and all men have tongues.  
If your eye falls upon the sins of your brother,  
Shield them and say: "O my eye! All men have eyes!"*

Those who busy themselves with the shame of others have many specialized ways of backbiting at their disposal to help elevate them above those they criticize. Ibn Taymiyah, in his *Fatâwâ*<sup>26</sup>, mentions a number of these:

One strategy is to frame one's slander in the form of concern for the religion and for reform. Statements of the following sort ensue:

- "Now, it is not my general practice to say anything but good about other people. I hate backbiting and lying. I only wish to inform you about this person."
- "I swear by Allâh, he is a good man, but he does such-and-such."
- "We must pray for him. O Allâh! Forgive us and forgive him."

With these statements, a person can ridicule another while at the same time seeking to deceive Allâh about what he is doing, as if that was possible.

Then there are those who belittle others just to make themselves look good. A person like this might say: "If only I prayed for him yesterday, I would not have heard this horrible thing about him today." To make himself appear clever, someone might say: "So-and-so, you must understand, has a weak intellect."

Another person makes his slander of others appear in the form of jest, as if his only intention is to make others laugh. However, what he does to make his companions laugh is ridicule another person, belittle him, and mock him.

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<sup>26</sup> These strategies employed by people for backbiting others can be found in *Majmû` al-Fatâwâ* (28/237).

Another uses amazement and astonishment an excuse to say something bad about someone else. He might say: "I am startled that so-and-so does not do that!" or: "How it is that he can do such a thing!" In this way, the slanderer maligns the name of another with the excuse that he was overcome with amazement.

Someone else feigns concern or pity in order to get in his nasty remarks. He might say: "Poor so-and-so, I am so sorry about what happened to him. It is a pity what he got himself involved with." Someone who hears this might think the speaker is genuinely distraught about what happened to that person. In reality, though, he would probably increase that person's miseries if he was able to do so. He might even say these words in front of that person's enemies in order to give them the chance to take their revenge on him. This is a very serious sickness of the heart and a horrible form of deception. Then there is the person who makes a show of anger and righteous indignation in order to backbite another. He may use the most eloquent words possible with the seeming intent of condemning an act of wrongdoing, but his true intentions are vile indeed.

## **8. Safeguarding one's status and reputation:**

When a person becomes known for righteousness and piety, he tends to love building his reputation further in the same manner. He begins to fear losing the esteem of others that he presently enjoys. He guards himself from any apparent laxity in his conduct. He makes sure to keep pace with others or to outdo them in the good works that he performs, or at least in what he shows to them. He does not do this out of any religious devotion, but merely in order to maintain their respect. He may speak to them, preach to them, and exhort them to do what is right, not because he feels that they need it but because he feels that they expect it from him. The meaning of what he says is not his concern. It is only his reputation and status that matter.

This trap is a subtle one and an easy one to plunge into. Actions are but by intentions. A person is either doing these things for Allâh's sake – for which he will be rewarded – or merely to save his reputation.

## **9. Speaking about matters in a way that alludes to the idea that one is engaged in them:**

A person might say the following: "If a worshipper recites the Qur'ân a lot, it becomes easy on his tongue, and he reads with more fluidity, especially when he prays late at night." Translation: "I did this act and had this experience."

Likewise, a person might say: "Some people think fasting is tiring and difficult." Translation: "I am in the habit of fasting."

A person's secret devotions can become public in this manner. A man says: "You know, so-and-so made the call for the Morning Prayer a half hour before its time." In this way, he reveals to everyone that he is in the habit of getting up before this time.

Let us look at how the scholars of old handled a similar situation. Sa'îd bin Jubayr asked his fellows: "Which of you saw the shooting star that went across the sky last night?" Husayn bin 'Abd al-Rahmân added: "I did." Then he quickly added: "I had not been praying; I had been stung by a scorpion."

The reason he mentioned that he had been stung by a scorpion was to dispel the obvious conclusion that his companions would come to: that he had been praying throughout the night.

The early Muslims were very careful to avoid praising themselves and did not like mentioning their own virtues.

Those who mention such things in order to show off may earn the people's praise, but their deeds lose all blessings. If, however, somebody makes such statements without the intention of showing off, then their secret devotions still become public. He will be rewarded for them, but the blessings of those devotions will be less.

## **10. Putting oneself on a pedestal:**

A person embarks upon learning about a certain religious topic. He delves into it deeply, investigating every minor issue and every subtle detail. He commits whole texts to memory and learns the opinions of many authorities. Then, when he sits among a large number of people, he begins to speak. Of course, he speaks on that very topic that he investigated so thoroughly, rattling off the names of different scholars and what they had to say, giving every citation from memory, down to the page number. He pours out to them everything he has memorized. What is the reason for all of this? It is so people will point to him and call him a scholar.

He may have the pretension to use turns of phrase reserved for true people of knowledge.

He might say things like:

- "I see the matter to be such-and such..."
- "What is quite evident to me is that it is..."
- "The stance that we take on this issue is..."

He has the audacity to speak in the manner of an authority in the field, while he is a mere beginner.

A poet writes:

*They say: "This is, in our opinion, impermissible"  
Who are you, though, to have an opinion?*

## **11. Refuting the people of knowledge:**

A person may be incited by Satan to speak badly about the people of knowledge or to try to refute and contradict them. His purpose in doing so is to make himself visible by standing upon their shoulders. He wants people to say that he refuted or dumbfounded a certain scholar. He wants news to spread that he got into a debate with a certain prominent sheikh and overwhelmed him with his arguments.

He might succeed in bringing scholars down only to make himself more famous. While doing so, he might even offer a prayer for them to make a show of his affection and concern. He could say: "So-and-so – may Allah have mercy on him – said this and that." He may even make pretence of pity and compassion, saying: "Poor so-and-so, he has been afflicted with holding such an opinion."

Another approach he may use is to feign a desire not to talk about him. If someone mentions to him the name of a certain scholar, he might say: "I do not wish to get involved with discussing

that person” or “Leave him alone. May Allah conceal both his faults and ours.” or “Let us not talk about him. May Allah protect us from speaking badly about someone.” This is a very subtle way of putting that scholar down. Only the astute actually realize what is going on.

## 12. Seeking knowledge to acquire fame:

A person may be incited by Satan to seek religious knowledge and to study it extensively with the sole purpose of becoming a muftî who people will come to with their questions, or a scholar whose name will go down in history, or maybe an Islamic activist who people will rally around.

The Prophet (peace be upon him) mentioned that three people would be the first on the Day of Resurrection to be scorched by the Hellfire. One of these three was: ***“...a man who acquired knowledge and taught it to others, who recited the Qur’ân. He will be summoned and asked what he did during his lifetime. He will say: ‘I acquired knowledge and taught it to others and I recited the Qur’ân for your sake.’ Allâh will tell him: ‘You lie! You only acquired knowledge so people would call you a scholar and read the Qur’ân so you would be acclaimed as a Qur’ân reciter. These things were indeed said about you.’ At this point an order will be given and this man will be dragged on his face and cast into Hell.”*** The others mentioned in this hadîth were a man who fought in Allâh’s cause and a man who gave in charity, both with the intention of showing off.<sup>27</sup>

A person like this, once he acquires the fame and status that he desires, will be approached with the people’s questions. There will be times where he will not know the answer. At these times where he should admit he does not know, he will instead fear the people and worry about their opinion of him. He will not want them to say: “How come you don’t know the answer and you are supposed to be such a learned person?” For this reason, he will make something up an answer in ignorance. He will in this way misguide himself and others.

Once a man of knowledge ascended the pulpit and was asked a question. He answered: “I don’t know.” One of the people in attendance spoke up and said: “The pulpit is not a place for ‘I don’t know!’” To this the man of knowledge said: “I have ascended to this position where I am with the knowledge that I possess. If I were to ascend on par with ignorance, I would reach the sky.”

Imam Mâlik once said: “Whenever a scholar abandons saying ‘I don’t know’, then he has met with destruction.”

## 13. Feigning humility:

Satan may incite a person to make a pretentious show of modesty and humbleness. He will clasp his hands together, raise his shoulders, and lower his head in an insincere and inordinate display of submissiveness. Often the behaviours exhibited in these displays go against the Sunnah of Allah’s Messenger (peace be upon him).

‘Abd Allâh al-Qurashî relates that ‘Umar bin al-Khattâb once saw a young man lowering his head in prayer. ‘Umar said to him: “Raise your head. Humbleness does not increase on what is actually in the heart. Whenever people make their humbleness visible, they are just making a visible display of hypocrisy.”<sup>28</sup>

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<sup>27</sup> Sahîh Muslim (1905).

<sup>28</sup> Al-Daynûrî, al-Majâlisah (1692, 3434).

The Sunnah of how the worshipper should carry himself in prayer is well known. The correct thing for the worshipper to do is to focus his eyes on the place where his forehead will go in prostration. His hands should be folded over his chest or his diaphragm with the right hand covering the left. This is the position of the majority of scholars and is related in the hadîth related by Wâ'il bin Hajar, which is the most authentic hadîth in this regard.<sup>29</sup> The worshipper should be balanced and moderate in standing, sitting, bowing, and prostrating, as this is the guidance of the Prophet (peace be upon him).

Satan might sometime comes to a reciter of the Qur'ân and encourage him to cry during his recitation with the notion of making the listeners feel humbled before his recitation and to inspire them to weep as well. Yet, the larger the congregation, the more he cries, until he comes to a point where he can hardly recite.

Then we have the supplication known as the qunût made by the imam in Ramadân at the end of the prayer. We can see and hear amazing things happening during this supplication. Tears are summoned up and wept out in torrents by a person who may have just finished reading the most powerful, fearsome, and awe inspiring verses of the Qur'ân without being moved in the least. Then when he comes to the supplication of the qunût, we begin to hear loud cries and sobs.

Ibn Jawzî devotes a chapter to this type of showing off in his superb book entitled *Talbîs Iblîs* (The Devil's Deception). He writes:

Chapter: The Devil's deception through false humility, lowering of the head, and establishing law

If fear embeds itself in the heart, the body will show it. Such a person will not even be able to conceal his feelings. What is reprehensible is for a person to make an effort to show humility, induce crying, and visibly hang his head in order to appear like an ascetic and have people come up to him to take his hand or kiss it or beseech him to pray for them. He prepares himself for supplication as if he can bring down an answer from heaven.

We have mentioned how Ibrâhîm al-Nakha'î, the prominent student of the Companions, used to detest it when people asked him to make a prayer for them. Some people display so much fear that it makes them very shy and submissive, unable to raise their faces to the sky. This is not a virtue, because there is no humility greater than that shown by Allâh's Messenger (peace be upon him). In Sahîh Muslim, there is the hadîth of Abû Mûsâ al-Ash'arî where he says that Allâh's Messenger (peace be upon him) used to often raise his head to the sky.<sup>30</sup> This hadîth shows that turning one's face to the sky is a recommended practice for the sake of drawing lessons from the signs in its creation. Allâh says:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ

***"Have they not looked at the sky above them: how We structured it and made it beautiful and how there are no fissures in it?"*** [Sûrah Qâf (50): 6] He also says:

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ

***"Say: 'Look at what there is in the heavens and on the earth.'"*** [Sûrah Yûnus (10):101]

<sup>29</sup> Sahîh Ibn Khuzaymah (479). The hadîth can also be found in Sahîh Muslim (401) without mention being made of placing the hands on the chest.

<sup>30</sup> Sahîh Muslim (2531).

This shows the falsehood of those Sufis who go years without ever looking at the sky out of what they claim to be a show of humility.

Abû Salamah bin `Abd al-Rahmân said: "The Companions of Allâh's Messenger (peace be upon him) were neither deviant nor were they like dead people. They used to recite poetry in their gatherings and talk about the times of ignorance. However, if you were to attack any one of them in matters of religion, his eyes would become like those of a madman."

Kahmas bin al-Husayn relates that a man in the company of `Umar breathed sighing breaths as if he was trying to show grief, so `Umar struck him. `Âsim bin Kulayb al-Jarmî relates: "My father met with `Abd al-Rahmân bin. al-Aswad who had a habit of walking along the side of the wall out of false humility. My father said to him: 'What is it with you that you walk against the wall like that?' I swear by Allâh, when `Umar walked, he planted his feet firmly on the ground. He made his voice heard when he spoke."

Abû Khaythamah relates that al-Shifâ' bint `Abd Allâh saw some young people walking meekly and speaking slowly. She asked them: "What is this?" They replied: "We are ascetics." To this she said: "I swear by Allâh, when `Umar spoke he made himself heard, and when he walked he walked briskly, and when he hit someone, he inflicted pain. And he was an ascetic for real."<sup>31</sup>

#### 14. Overemphasizing certain conspicuous works, even to the point of going against the Sunnah:

Some people become fixated on a certain type of work to the point where Satan can incite them on account of it to go against the Sunnah or to violate Islâmic law. Take jihâd for instance, since some of our young people today have become very interested in it. No doubt it is a great act of devotion. The Prophet (peace be upon him) said: ***"There are one hundred levels in Paradise that Allâh has prepared for those who engage in jihâd for the cause of Allâh. The distance between any two levels is like the distance between the sky and the Earth."***<sup>32</sup> He also said that the pinnacle of Islâm is jihâd in the way of Allâh.<sup>33</sup>

Allâh makes jihâd the greatest of works when He says:

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ، الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ  
وَأُولَئِكَ هُمُ الْفَائِزُونَ، يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ، خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ  
عَظِيمٌ

***"Do you make the giving of water to the pilgrims and looking after the Masjid al-Harâm the same as having imân in Allâh and the Last Day and doing jihâd in the Way of Allâh? They are not equal in the sight of Allâh. Allâh does not guide wrongdoing people. Those who have imân and make hijra and do jihâd in the Way of Allâh with their wealth and themselves have a higher rank with Allâh. They are the ones who are victorious. Their Lord gives them the good news of His mercy and good pleasure and Gardens where they will enjoy everlasting delight, remaining in them timelessly, forever and ever. Truly there is an immense reward with Allâh."*** [Sûrah al-Tawbah (9):19-22]

<sup>31</sup> Ibn al-Jawzî, Talbîs Iblîs (280-283). Al-Minbariyyah Publishers.

<sup>32</sup> Sahîh al-Bukhârî (2790).

<sup>33</sup> Musnad Ahmad (21542). Sunan al-Tirmidhî (2616). Sunan Ibn Mâjah (3973).



The gate of jihâd is one of the great gates of Paradise, but jihâd has its causes, its rules, and its conditions. A person who wishes to participate in jihâd should learn the laws regarding it. He should learn how, where, and when to engage in jihâd. He should know under whose banner he should fight. Moreover, such a person must first engage in a personal jihâd to purify his intention. How many people are killed in the ranks of the believers and Allâh alone knows their intentions. The Prophet (peace be upon him) said: ***"Whoever fight so that the word of Allâh is the highest word, he is the one who has fought in the cause of Allâh."***<sup>34</sup>

A man had fought along with the Prophet (peace be upon him) until he was slain. The Prophet (peace be upon him) said: ***"I saw him in the Hellfire."***<sup>35</sup> Later, he then mentioned that he saw the man being punished in a cloak that he had stolen.

Then there is the case of another man who fought alongside the Prophet (peace be upon him). He was severely wounded and in agony, so he placed the base of his sword on the ground and its point against his chest. Then he killed himself by falling upon it until it came out through his back. The Prophet (peace be upon him) informed his Companions that that man was in the Hellfire.

Therefore, it is of utmost importance that we purify our intentions and acquire the requisite knowledge before engaging in such work.

We have seen the children of the Islâmic Awakening going fourth in ranks into the fiercest of fighting. They have demonstrated the utmost heroism, bravery, and mastery over the world. We saw the young men who had lived lives of recreation and comfort, pull themselves away from it suddenly, departing their lives of leisure and luxury and the places of fun and games, looking for death in the cause of Allâh in the mountains and ravines of places like Afghanistan, Palestine, Chechnya, and Bosnia. We have books and cassettes filled with their many heroic stories.

This shows the truth of what the Prophet (peace be upon him) said when he informed us that jihâd would be going on until the Final Hour, despite all the changing circumstances and despite how much the Muslims might lag behind in the world. He said: ***"There is no emigration after the conquest of Mecca but there is jihâd and intention. If you are called upon to fight, the go forth."***<sup>36</sup>

At the same time, it should be known that jihâd requires the express permission of one's parents. Some of our young men, unfortunately, leave for jihâd without first receiving their permission. When the Prophet (peace be upon him) was asked which deed was most beloved to Allâh, he said: ***"Prayer on its time."*** Then when asked what came next, he said: ***"Honouring one's parents."*** Then when asked what came next, he said: ***"Jihâd in Allâh's cause."***<sup>37</sup>

The Prophet (peace be upon him) placed honouring one's parents before jihâd. Once a man came to the Prophet (peace be upon him) and sought his permission to participate in jihâd. The Prophet (peace be upon him) asked him if his parents were living. When the man replied in the affirmative, the Prophet (peace be upon him) told him: ***"Your jihâd is in serving them."***<sup>38</sup>

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<sup>34</sup> Sahîh al-Bukhârî (123, 2810). Sahîh Muslim (1904).

<sup>35</sup> Sahîh Muslim (114).

<sup>36</sup> Sahîh al-Bukhârî (2783,2825). Sahîh Muslim (1353).

<sup>37</sup> Sahîh al-Bukhârî (527). Sahîh Muslim (85).

<sup>38</sup> Sahîh al-Bukhârî (3009). Sahîh Muslim (2549).

On another occasion a man approached the Prophet (peace be upon him) and said: "O Messenger of Allâh! I have come because I want to go in jihâd along with you and seek the countenance of Allâh and the abode of the Hereafter. I have come and left my parents weeping." The Prophet (peace be upon him) said: ***"Go back to them and make them laugh just as you have made them weep."***<sup>39</sup>

Satan entices people to go against Allâh's Law in this way. For instance, he tricks some people by beautifying a given Islâmic duty, though other Islamic duties may be more serious, goading him on with it until he abandons those more important duties. He might deceive a person into thinking that some work is an individual duty on every Muslim, when in fact the decision to engage in such duties is one of those difficult matters that requires the discretion of qualified people of knowledge. This person may even be deceived into condemning those who do not participate in the same works.

It is possible for one of these people to start talking to others about his experience while engaged in jihâd, mentioning things that he saw and did and talking about miracles that he had experienced, though such events may never have actually taken place. I saw someone who had his hand bound up and who claimed that he had been shot in the hand during a battle. When his matter was investigated more closely, it turned out that it was all a charade.

The scholars of the early generations – the Salaf – were the strictest people in guarding against the tendency to show off, especially when it came to jihâd.

`Abdah bin Sulayman al-Marwazî relates: "We went on an expedition against the Romans. One Roman came forth who was very strong and severe. No Muslim could draw near him without being struck down by his sword. The Muslims became very afraid of him. Then a shrouded man went to attack that Roman, striking him with his sword until he cut through him. He then hurried back to the military camp. I followed him and opened his shroud to find that it was none other than the great philanthropist and eminent scholar of Hadîth and Law, `Abd Allâh bin al-Mubâarak! He became very angry about what I did and said: 'Even you defame us!'" – (Abd Allâh bin al-Mubâarak meant by this that the man made his identity and his deeds known to the public) Look at how he tried to conceal his good deeds. See as well how `Abd Allâh bin al-Mubâarak was able to join together many types of good works, like acquiring knowledge, fighting in jihâd, and spending in charity.

## **15. Making a show of religious zeal:**

A pious person begins to talk about sinners. He speaks at length, describing, nit picking, and bewailing. He might even go so far as to curse people and threaten them. He exaggerates matters to the extreme as if he is trying to say: "I am very zealous about the sanctity of the religion, righteously indignant when it comes to my Lord, the Prophet (peace be upon him) and the believers." What he does not realize is that the way he is showing off is a far graver sin than many of those that he is discussing and condemning so viciously.

## **16. Conspicuously neglecting one's outward appearance:**

This is one of the most subtle ways of falling into the sin of showing off. Satan might inspire an individual to go about with dishevelled hair and humble attire and make an ostentatious display of asceticism and humility. The Sunnah, on the other hand, encourages a person to care about

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<sup>39</sup> Sunan Abû Dâwûd (2528). Sunan al-Nasâ'î (7/143). Sunan Ibn Mâjah (2728). The hadîth is authentic (sahîh)

his appearance. The Prophet (peace be upon him) used to take good care of his hair. He would comb it and apply scent to it. It is related that the Prophet (peace be upon him), however, used to forbid people from oiling their hair excessively.<sup>40</sup>

It is also related that he said: ***“Whoever has hair should honour it.”***<sup>41</sup>

It is befitting for an Islâmic worker to dress nicely, be tidy, take care of his hair, stay presentable, and smell nice. He should keep his hair combed and nicely arranged. He should take care of his appearance without going overboard and wasting his time on it.

## **17. Making a display of lowering one’s gaze:**

A person can make turning away from something into a conspicuous act. When a man sees a pretty woman or something else a Muslim should divert his eyes from, he not only diverts his eyes but lowers his head or turns it away. Now, this is not necessary. All that is required from him is to divert his gaze. He does not have to make a big show of it. Such behaviour is pretentious. It may be that Satan causes this same individual to continue to sneak discreet glances.

Allâh says:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

***“He knows the eyes’ deceit and what people’s breasts conceal.”*** [Sûrah Ghâfir (40): 19]

## **18. Abandoning one’s worship from fear of falling into hypocrisy:**

Among the most serious of problems is when Satan fools somebody into abandoning his worship of Allâh to avoid being a hypocrite or being called one. Take, for example, a reciter of the Qur’ân, a teacher, or an Islamic worker who falls into some unseen sinful acts on some occasions, like looking at someone unlawfully. Such a person should repent to Allâh and try to avoid falling into the sin again. Satan, though, does not give up that easy. He suggests to that person that he is a hypocrite, since he presents an image of piety to the people but commits sins in secret.

Now, Satan is not going to suggest as a solution that the person should strive to overcome his sins and rectify himself. Instead, Satan encourages him to give up the good works that he is doing and to forsake the company of righteous people. He encourages him to give up teaching others and leading prayers. His argument is that it is not fitting for that individual to do such outwardly good deeds while sinning inwardly. Satan may say to him something like: “If the people know what you do when you are alone, they would spit in your face and avoid you like the plague.” Satan keeps at him like this until he gives up doing any good deeds.

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<sup>40</sup> Musnad Ahmad (16793). Sunan al-Tirmidhî (1756). Sunan Abû Dâwûd (4159). Sunan al-Nasâ’î (5055). Al-Tirmidhî declared it a good and authentic hadîth. (hasan sahih)

<sup>41</sup> Sunan Abû Dâwûd (4163). Mustadrak al-Hâkim (8485). Al-Manâwî discusses this hadîth in Fayd al-Qadîr (11439), saying: “(Al-Suyuti) indicates that it is a good hadîth.” This comes originally from Ibn Hajar who writes in Fath al-Bârî that its chain of transmission is good. The hadîth is also supported by a hadîth of `Â’ishah found in al-Ghaylânîyât, which also has a good chain of transmission.

Allâh says:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرُى لِلذَّكِّرِينَ

***“Establish salât at each end of the day and in the first part of the night. Good actions eradicate bad actions. This is a reminder for people who pay heed.”*** [Sûrah Hûd (11): 114]

## **19. Withdrawing from the company of others and going into seclusion:**

A person may turn away from the company of his fellow men and eschew their company because he thinks he is better than they are. If he had, on the other hand, decided to avoid others so they could be safe from his harm and abuse, he may have had a point. This is what Imâm Ahmad did when he limited his interactions with others at the end of his life. People said to him: “O Imâm! It is being said that you are renouncing the company of others.” Imâm Ahmad replied: “Who am I to renounce other people? Quite the contrary, it is the people who are renouncing my company.”

It is wrong to renounce the company of people out of a sense of superiority to them. This is nothing but pride and arrogance. It is a way of praising oneself. In a hadîth it is related: ***“Whoever says: ‘The people are in ruination!’ is the most ruined of the lot.”***<sup>42</sup>

## **20. Being deceived by some fleeting act of devotion:**

Satan can trick a person into thinking that some singular act of devotion, like shedding pious tears, is good enough to suffice him. Some people bring themselves to weep during prayer at nights in the month Ramadân – and maybe only one night out of the year – or maybe they will attend the Tarâwîh prayer, then Satan convinces them this made up for everything wrong that they have so far committed. In this way, he encourages them to keep up their sinful ways.

We ask Allâh to protect us all from the wiles of Satan and from this special type of polytheism that he likes to cultivate in our hearts. We seek refuge with Allah from the evils of ourselves and our deeds.

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<sup>42</sup> Sahîh Muslim (2623).

## **CONCLUSION**

We hope that we have made plain some of the ways the sin of showing off can sneak up on a person and make his deeds bereft of blessings. We hope from Allâh that He blesses us with true sincerity and protects us from polytheism and from showing off, whether we do it consciously or unconsciously. Allâh is the only one who can help us.

We conclude by saying: Praise be to Allâh, the Lord of all the worlds. And may Allâh's peace and blessings be upon our Prophet Muhammad and upon all his family and Companions and upon those who follow their good way until the Day of Judgment.